

Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So when grandma saw them again, Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine; Mary Esther was sewing on her doll's quilt, and Dick was rubbing up the nickle parts of their bicycle, and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all gone and the sun shining.—*L. E. Chittenden, in the Outlook.*

#### HOW JACK SAVED THE CHILDREN

A grocer owned a fine dog named Jack. Early one Sunday morning the grocer was awakened by Jack, who was barking loudly at the door. He got up and opened the door, intending to punish the dog soundly. But Jack bounded into the room where the children were asleep, pulled the bed-clothing off and pushed the little ones down onto the floor. In the meantime, the grocer had ascertained that the front of the house was in flames. He hastened to take his wife and children out of the house, and turned back to look for poor Jack. But poor Jack had been unable to find his way out through the flames and smoke, and had perished in the burning house. Except for his timely warning the whole family would have been burned with the house.

#### A QUEEN'S VISIT

To be old and poor and bedridden is generally to be debarred from the greater privileges of life, but there was one old man in Scotland who found his disadvantages had procured him a privilege that the strong and more active members of his family were seeking in vain.

It was an occasion when Queen Victoria was at Balmoral, and, as she often did, she went one day, unaccompanied, to visit the cottages. In one of these she found an old man bedridden and quite alone, and she sat down to talk to him.

"And how is it that you are alone?" she asked. "Have you no one to keep you company?"

"No," replied the old man innocently, "my folks all be away seeing the queen, they thought they might get a glimpse of her."

His visitor made no reply, but she sat down with the old man pleasantly filling the gap made by the absence of "his folks," and then found time to read to him from the Bible she herself treasured. On leaving she gave further proof of her sympathy in the shape of a five-pound note, accompanying it with the words: "When your people come back tell them that while they have been to see the Queen, the Queen has been to see you."

—*Exchange.*

#### THE OLD SCOTCHMAN'S PRAYER

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago, was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill-clad, and partly deaf, but he trusted in the Lord, whom he served, and rejoiced in his kind providence. On his way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge and have a little prayer before they entered the meeting. They did so, and the old man, who had learned "in everything to let his requests be made known unto God," presented his case in language like the following:

"Lòrd, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if ye can let me have it, so that I can hear thy Word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my father," said he, "and I'm weel acquainted with him, and he's weel acquainted with me, and I take great liberties with him."

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear-trumpet with his hand to catch words, until some one near the pulpit noticed him and, beckoning forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he rose a lady, who had noticed his shoes, said to him:

"Are they the best shoes you have?"

"Yes," said he, "but I expect my Father will give me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I'm a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and, while the young brother's reverence for the Lord was right and proper, he might learn that there is a reverence which reaches higher than the forms and conventionalities of human taste, and which leads the believer to "come boldly to the throne of grace" to find all needed help in every trying hour.—*Baptist Weekly.*

## Our Young People

### FISHERS OF MEN—HOW TO WIN SOULS

II Tim. 4:18

Topic Jan. 16, '98. (A question box meeting suggested)

One of the growing tendencies of the church today is the emphasis upon personal work. Josiah Strong in the New Era says that in the good time just ahead every Christian will be a preacher in the sense of being a personal worker.

It is certainly true that to simply open the church doors several times per week and invite the people in is not fulfilling the spirit of Him who went about to where the people were to be found and day after day taught them, nor of the disciples who by the river side, at the gate of the temple, in the jail, on the streets, in hired houses everywhere taught the gospel message. There ought to be more teaching as to methods of doing personal work. Most people fail to see opportunities as they should. Many who do work have unsatisfactory results. Many are timid because they do not know just how to go about it. Often also it is necessary to delegate personal work as in the case of Philip and the Eunuch, Peter and Cornelius, and Ananias and Paul.

It is a big subject and can only be hastily treated here. Here are a few:

#### Hindrances to Soul Winning

1. Natural diffidence. Jer. 1:6-10.
2. Conceit. 1 Cor. 10:12.
3. Love of ease. Jas. 4:17.
4. Consciousness of an inconsistent life. I John 2:1, 2.
5. Such a life unrecognized. Luke 11:35.
6. False courtesy. Ezek. 3:17-21.
7. Lack of experience. Matt. 4:19.
8. Ignorance of the Bible. I Tim. 4:12-16.
9. Failure to see opportunities. John 4:34-36.
10. Satan's interference. I Thes. 2:18.

#### Texts with which workers should be familiar

1. All have sinned. Rom. 3:22-23, I John 1:8-10, Matt. 22:37-38.
2. And are therefore condemned. Heb. 11:6, Rom. 6:23, John 8:24, Rev. 21:8, Heb. 10:28, 29.
3. But God loves all. John 3:16, Gal. 3:13, I Pet. 2:24, Rom. 5:6-8.
4. Christ is the sin-bearer. I John 4:10; Isa. 53:6; and intercessor, I John 2:1; Heb. 7:25.
5. Sinners must accept him. John 1:22; Acts 16:31; Rom. 10:9-10; John 3:36.

Every one has his excuses for refusing Christ. Here are a few texts to meet the most common of these:

1. "I am too bad." I Tim. 1:15; Isa. 1:16; Luke 19:10; Matt. 9:12, 13; Gal. 6:7, 8.
2. "I can't hold out." John 10:28, 29; Isa. 1